42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg



Isneg expressions referring to names and worthy of notice are the following:

*kalōbaxán*: a name that has the same ending as another one. *Magkalóbān*: to bear each a name with the same ending. For instance: *Balás, Kolás*; *Éba, Xawwá*; *Basán, Dawwán*; *Antóniyo, Ásiyo*, etc.

*isán* and *ébăy*: familiar diminutive names for girls in general. Similar names are: in Iloko, *iníń*; in Ibanag, *néne-* (probably from the Spanish *nene*, "baby, whether boy or girl").

Nicknames, as applied to one particular person, are used very sparingly among the Isneg. I know of only one case: a Lettuakan boy, called *Ásiyo* and baptized Pedro, is very generally called *Paláli* even by his own relatives. *Paláli* is the name of a tree, and also of its fruits, which are edible, but very sour.

The Isneg are not very good genealogists. It very often happens that a young man or an adult girl does not even know the name of one or more of their grandparents, especially if the latter died before their grandchild was born. When asked about such names, the Isneg who happens not to know them usually excuses his ignorance by saying: "*Akkáńko nasińán* (I did not see him or her)".

## II. Education

It might be thought at first sight that the Isneg leads a very unhappy and miserable life, a life full of drudgery, a life devoid of all comforts and possessing only a minimum of pleasure. But when you come to consider him more intimately, to enter more deeply into the matter, it does not take long for you to be convinced of the contrary. Indeed, he has very few needs; it is comparatively easy, to quote Jerome K. Jerome in "Three Men in a Boat", for an Isneg "to have enough to eat and enough to wear, and a little more than enough to drink", and he has little work to do. Besides, look at the fine family life he is living: if he has a good diligent wife, and most Isneg women are like that, and plenty of children around, really his bliss exceeds all understanding, I mean the understanding of a Caucasian with his manifold cares and innumerable wants.

Again at first sight, it might seem that the children's education is reduced to the very minimum, or rather that the youngsters get no education at all, as everybody, not excepting the children, seems to shift for himself and to do as he pleases. One would be the more inclined to think so when comparing the Isneg with other primitive

their child. The people at that time[1] were wearing
[173] the bark of trees for clothing.

The father planned for a trip to Ilocos, taking with him dried fish to barter for some cloth for his son. He told his wife to take good care of their child while he was gone. Then the next day he started for Ilocos with the dried fish. It took him six days to barter his fish for cloth. One day, after he had left his home, his child became sick and, after two days
[173] of illness died. There were no means of communication during those days. So his wife decided not to bury the child until the father arrived. When the dead child had been in the house for two days, the mother could not stand the bad odor which came from the child. At last they decided to bury the child. The mother saved a jar of fluid from the child to prove to her husband that their only child had passed away.

The next day after the burial of the child, Boquet returned home. He at once inquired where their child was; and the grieving wife told him that their child had been buried the day before. To prove it she brought the jar of fluid from the child and the jar of *basi* that they had used during the day when the child was still in the house.

The father was filled with deep sadness and promptly took the two jars and drank their contents. He told his wife that she would never see him any more. He ran out and climbed up a betel-nut tree and came down again. He turned to his wife again and said, "Never look for me any more. I shall eat all dead human people." He ran away to the forest and became an *anito* named Bowa. From that time

[1] [i.e., long ago--Analyst]

46: Wilson ●
538, 539, 773, 173

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[For the texts of various Apayao myths and folktales, see category 116, pp. 44-170. --Analyst]

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